

The Holy Cross Magazine



(Courtesy of the Metropolitan Museum of Art)

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The Holy Cross Magazine

Dec.



1947

Fulfilment

BY ALAN G. WHITTEMORE,
SUPERIOR, O.H.C.

MAN had a vision.
The vision was of the loveliest dwelling-place imaginable; hung, so to speak, between heaven and earth on a Calihilltop. Close behind it would rise the majestic backdrop of a mountain range. In the front, one would look over the city of Santa Barbara to the sea. The house itself was to be spacious and exterior exquisitely finished and furnished. But the keynotes of the fabric itself were to be honesty and simplicity. Its honor would determine the materials: a combination of solid rock; walls of re-enforced concrete or, in some parts, of a combination of stucco and cement blown on with a machine; the best heaters that money could buy; water-pipes; specially substantial plumbing. There would be no sham. As for simplicity, the style would be one-storied Spanish. From any angle, one would glimpse a glimpse of yellow walls and red-tiled roofs with nothing pretentious or florid.

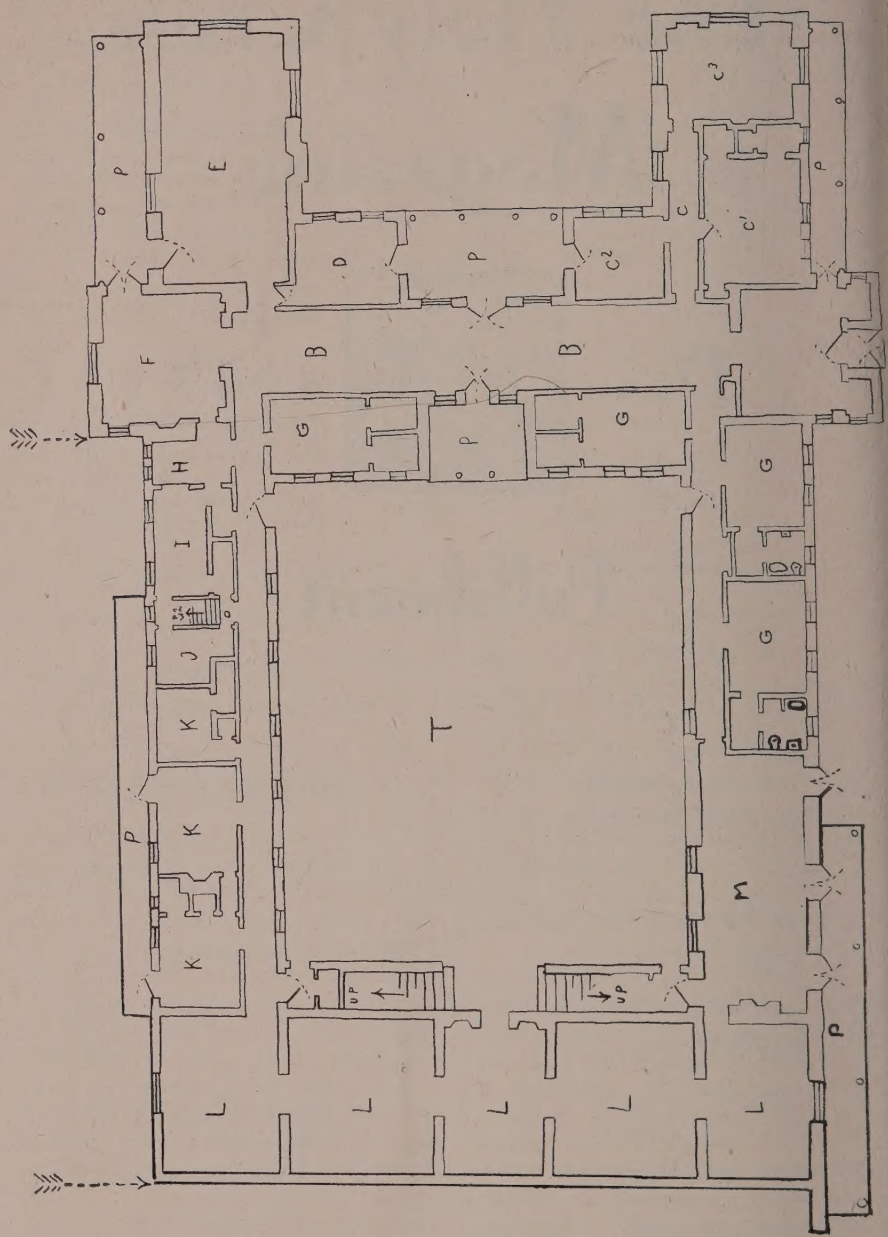
Now the hill is a narrow "hog-back"—so narrow, indeed, that its two sides fall almost sheer to the canyons below. Because the top is so narrow one must form space for the beautiful house by shaving away the crest. This, therefore, the man proceeded to do.

Gradually, the building took form. Its foundations, its walls, its roof were completed. The heaters were installed and the wire conduits. One wing, the wing designed for the servants, was plastered inside.

Then came the depression. The man read the signs aright. He could finish the building, no doubt, but he never could use it. The time for large country-houses with numerous servants was gone. Though the work was three-quarters finished, the man very wisely stopped.

What of his vision? Would it remain unfulfilled?

For fifteen years, the hill-top project of Mr. Ray L. Skofield of Santa Barbara was



named. The simple but costly shell was copied all that time, though, partly because of climate, partly because the material is so durable, the structure has not deteriorated. A delicate green lichen has filmed the roof-tiles enough to make them very beautiful. But, inside, it looks as if the men had been working this afternoon and had just gone home for the day. Nevertheless, for fifteen years the house has been on the market. After all, how would you buy such a place in these days of servant shortage and prohibitive taxes? An excessively wealthy person would want to buy a house all finished and ready for him to move in; or else to build one altogether along his own ideas. As for a school or other institution, the Skofield place, large as it is, is still too small for most of them.

So this is where the Order of the Holy Cross came in. As our readers know, we have hoped for a long time to start a permanent house somewhere on the Pacific Coast. For reasons which I shall explain presently, the location of Santa Barbara is strategically almost ideal. Here was a house which the owner would gladly sell for a fraction of what he put into it—for a sum, in short, which the Order was just able to manage.

There are some of the many other advantages: its site is breath-taking. The view across the lovely Santa Barbara plains to the base of blue sea and far-away islands will please God, many a heart-sore priest or busy businessman clean out of himself when he comes for his retreat or a few days' rest at Mount Calvary. Then, when he wanders to the rear of the monastery, his soul will be rapt up to God with a sense of serenity and grandeur. Those rugged mountains and stark ravines are what one might find in the remotest highlands of Scotland. To look at them is to pray. And the house itself is almost worthy of its setting. From every point of view it is well that the interior never was finished. One would not want carved oak, rich marbles and elaborate carvings in a monastery. The sturdy outer walls are in place, but the studding still waits inside. We can leave it so, or cover it with celotex! It is the same with the fixtures. Or, rather, the complete lack of fixtures.

Costly porcelain bath-tubs and wash-stands would have looked appropriate in the house of a millionaire but not in that of a monk. In other words, the essential fabric is finished with magnificent durability throughout. But we can plan for ourselves the final touches which will give to the monastery its atmosphere. The Order has bought it.

Let me show you Mr. Skofield's vision in detail by taking you through the house. The plan on the adjoining page will make this easy. But, first, remind yourself that it is almost all in one story. The exception concerns a basement at the rear designed for the servants' bedrooms and the furnace, and now to be used by members of the Order.

The main entrance is indicated by "A" on the plan. The doorway itself, like all the exterior, is of simple design. The Hall (marked "B") is enormous. It is twelve feet wide and over a hundred feet long from the front door to the door of the Dining Room ("F") at the other end. In it Mr. Skofield had intended to hang some large and exceedingly beautiful mediaeval tapestries. We plan to line its walls with books and use it as a library.

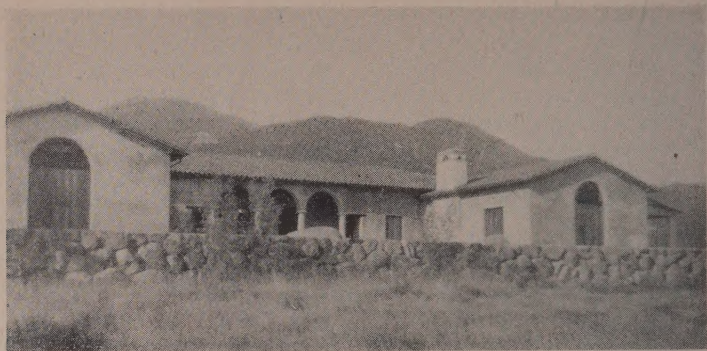
The suite "C" was intended for the Master of the House; "C1" would have been his bed-room, "C2" his office, "C3" his private sitting-room or library.

The four rooms marked "G" were for guests.

"E" was intended for the Living Room. The ceilings of this and of the enormous Recreation Room "M", at the opposite corner of the building, are finished with huge beams beautifully placed. They will be appropriate for what we hope to use as the main Chapel and the Guests' Common Room, respectively. "D", by the way, was designed for an organ-space but will make a convenient side-chapel.

Let us now walk down the corridor from "E" to "L" without stopping, for the moment to examine the basement wing. The five rooms marked "L" were to have consisted of an Art Gallery. We hope to turn them into at least nine guest cells. (By subdividing other rooms, we should be able eventually to accommodate twenty guests.)

Over the Art Gallery is a flat, tiled roof



HONESTY AND SIMPLICITY

with a parapet—and a gorgeous view. The two outside stairs marked "N" lead up to it from the Patio "T". The latter measures seventy-five by seventy-six feet. Probably we shall erect a big Crucifix at its center.

The "P"s in the plan are porches.

We now return to the rear wing and notice immediately that its inside walls, unlike those elsewhere, have been finished. Since most of it, the basement included, were for kitchen and servants' quarters, there is nothing but simple plastering—precisely what we would want.

It is our intention to move three members of the Order into the servants' bed-rooms in the basement (with two more such cells for visiting members) as soon as the money can be raised to lay down floors, install plumbing and lighting fixtures, equip the kitchen and, in general, make the basement and the rooms above it habitable. This will cost in the neighborhood of seven thousand dollars.

Mind, however, when we mention money, that we are not thinking of you, unless you live west of the Mississippi River. We in the East have done our part in buying the building. It is now, we think, up to our friends in the West to carry on. They have generously urged us to come to them. We must count on their further generosity to make our coming possible. It is important to have this thoroughly understood, because the Mother House here at West Park, St. Andrew's School, and the Holy Cross Mission all will continue to need the fullest pos-

sible support of our friends in the East as far as the new Western House is concerned. We ask but one thing of the latter—earnest prayers. Of our friends in the East we ask also all the money that they can possibly contribute. It is their project as much as it is ours.

One more point about finances: our Monastery of Mount Calvary in Santa Barbara was bought with a legacy which came to us at the very moment we needed it, which met the cost almost to a penny. We intend, therefore, to put a tablet on the walls which will read as follows:

"This building was purchased by the Order of the Holy Cross with a legacy of Charles and Edith Hall. Please pray for them."

Returning to the wing for the Community, a still further indication of how well-adapted the house is to our purposes lies in the fact that Mr. Skofield arranged to have the servants' quarters self-contained. He thought that there might be long periods when the family would be away and only the one needed. We can, therefore, shut off the wing from the guests' parts of the Monastery whenever we will, accommodating two or three visitors in cells directly over our own and not using the rest of the house during the very few cold months except, perhaps, for an occasional retreat. ("Cold" and "retreat" are relative terms in the mild climate of Santa Barbara.)

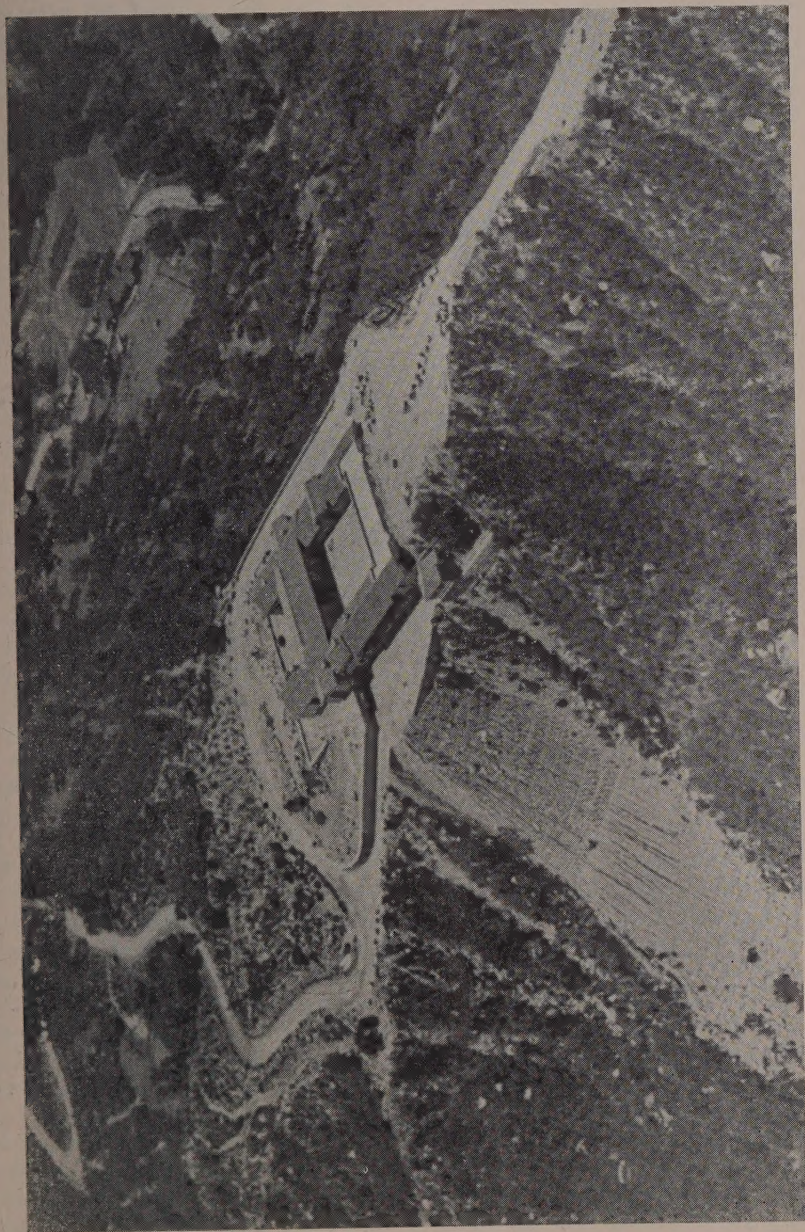
We shall not attempt to finish the three wings immediately but leave the

ne piece-meal as this or that parish
ividual helps us.

was originally intended for the Ser-
Living-Room. It will make a good
mon Room for the Order's members.

"kk" were for the Housekeeper and for
someone she might have staying with her.
They will provide the cells for winter
guests.

"o" indicates the stair to the basement



and the rear exit into a small yard or patio. The garage is at a second side of this yard and the dining room foundations at the third. The fourth is rimmed with a fine rock-wall, the enormous stones and solid construction of which are typical of the masonry in many other parapets and containing walls about the place. This enclosure will make a fine monks' garden. The view from it and from the Spanish balcony which overhangs it is magnificent beyond description.

I said, earlier, that we would return to the subject of Santa Barbara's strategic location. In our desire to serve the whole West Coast we had to guard against the mistake of choosing a place half-way between North and South, which would have been too far removed from either. We are wise, I think, to place ourselves squarely in the midst of the more populous Southern area, with the hope that, some day, we may have a second monastery near our friends in the North. This was the scheme we followed in the East, with the Mother House and St. Andrew's.

Adding the communicant list of the four northern dioceses on or near the Pacific Coast, the total is a little under 33,000. For the five southern dioceses similarly situated, the total is over 75,000.

Santa Barbara is, roughly, mid-way between the two strong Church centers of San Francisco and San Diego (367 miles from the one and 233 miles from the other) and about 100 miles from Los Angeles, now I am told the third largest city in the United States. Better communications equalize the slightly shorter distance between West Park and New York, so that for practical purposes, the Monastery of Mount Calvary will be in the same relation to the Western metropolis that Holy Cross is to the Eastern. It will be far enough away so that we can fulfil what is the main purpose of all our monasteries (namely, to live the Religious Life and offer a constant round of prayer and praise to God) without being swamped by a horde of casual sight-seers. At the same time, it is amply accessible to those guests who will come with the serious purpose of sharing our life for a few days and who are really eager for spir-

itual rest and refreshment. We may reasonably hope, too, for many such visitors. San Francisco and San Diego and further afield. Meanwhile, so far as services away from home are concerned we can easily reach the whole of the Southern area and, without too great difficulty we can get to the North for missions and retreats. Nor do we forgo the hope that, time to time, our northern friends will us a return visit.

We may take this occasion to thank more the many people, clergy and alike, throughout the whole Pacific who have begged us to establish a permanent western house. Naturally, we can expect them all to agree with us that Santa Barbara is the best location. By a too-strange co-incidence each group seemed to have felt that its own locality was most promising; which is all as it should be. We know, however, that all will be glad that a decision has been made and that we are now definitely embarked on a western life and work of the Order. We know that we can count on them all for their continued interest.

In closing this section it is a pleasure to report that one of the most cordial letters of welcome we received was from the Bishop Stevens of Los Angeles, in whose diocese Santa Barbara is located.

God Disposes

Do you remember the man with the vision, of whom we spoke at the outset of this article? Has his vision at last been realized?

"The beautiful house which he built in its glorious setting will probably never be used for a family dwelling," says someone. Will it not? There are few families in the world more closely knit by ties of common traditions, and unity of purpose than the family of a religious order.

"The builder of this house wanted to have guests to share its joys." No family in the world welcomes more guests than a religious family.

We believe that that man, like another, builded better than he knew. He gave us only we ourselves but a stream of workers and weary pilgrims through the years. We thank God for the fulfillment of his vision.

The Advent Power and Spirit

BY S. C. HUGHSON, O.H.C.

HERE is an ancient spiritual maxim that the law of praying is the law of living—a man lives as he prays. In accordance with this maxim we find the theme of the spiritual life expressed in the Collect for the First Sunday in Advent: *Almighty God, give us grace that we may cast away the works of darkness, and put on the armour of light, now in the night of this mortal life, in which Thy Son Christ came to visit us in great humility; that in the last day when He shall again in His glorious Majesty to judge the quick and the dead, we may stand before Thee immortal, through Him who now and ever reigneth with Thee and the Holy Spirit, now and ever. Amen.*

I.

THE POWER OF GOD

The first word of prayer which we take to our lips at the opening of the Church's new year, is the word *Almighty*. The thought of might, of unlimited power, centered in the hands of one being, naturally awakes in men's hearts a feeling of apprehension and fear. How is this power going to be used? Everywhere in human history unbridled, irresponsible power has always brought tyranny. The word dictator brings to mind the suggestion of cruelty and oppression. Even good and righteous men, with too much power is lodged in their hands, in the course of time are found to use badly. Although they may have the sincerest desire to exercise their power and authority for the good of their subjects, their lack of judgment and wisdom produces unhappiness and suffering.

Not so with the divine power. Therefore the word *Almighty* does not in our prayers create fear and anxiety, for there is the immediate realization that this Almightyness is attributed not to man but to God; and if we in any degree, know who and what God is, we know that His almighty is the almighty of love and tenderness, it is the

almightiness of goodness and mercy, of the perfection of judgment and wisdom. He can do all things that He wills to do, and because His love and goodness and mercy are almighty, He cannot will to do anything save that which is the expression of His loving-kindness.

We are filled with a profound sense of assurance, of perfect and imperturbable security as we consider His almighty as exercised towards us. If we only keep ourselves receptive, nothing that is good for us can possibly be lacking to us, for in the normal operation of His almighty, "no good thing will He withhold from them that live a godly life."

II.

"GIVE US GRACE"

Being what we are, creatures not only of a finite, but also of a fallen nature, we can never come before God save as suppliants. In the first prayer of the Church's new year, our first cry to Him is "Give." This is our acknowledgment of our total dependence upon Him, and a declaration of our consciousness of it. This sense of dependence must find continual expression in acts of gratitude to God. In one of the great prayers of thanksgiving the Church teaches us to say: "We bless Thee for our creation, preservation, and all the blessings of this life." Men fail to realize that the creative act, by which God made all things, was not an act performed once for all. He not only created us, but He preserves and sustains us, and this act of sustaining is an extension of His creative act which will continue in operation as long as creation endures, for the processes of creation are without end.

There is never a moment in our lives when the almighty of His loving protection is not engaged in supplying all those things which are necessary for our continued existence. In His original act of creation God drew us out of nothingness, and gave us the sweet name of children. If He



SANTA BARBARA

for a moment should withdraw from us His infinite care and love, in that moment we would vanish into the nothingness from whence we came. But His sustaining hand ever upholds us.

Let us this day, again and again cry to Him:

"We bless Thee for our creation, preservation, and all the blessings of this life."

III.

THE GIFT OF GRACE

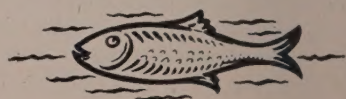
If God's gifts to us are to be continuous, our supplications to Him must be also continuous. "Men ought always to pray," said our Lord. But for what is it that we must continually ask? At the threshold of the new year, the Church instructs us: *"Give us grace."*

What is this grace for which we ask? Grace is that heavenly, supernatural power which God bestows upon us in body and soul, in mind and heart, by the use of which we are able to do everything, and more important still, to be everything which God wills us to do and to be. Without this supernatural power dwelling within us, we can do nothing that would be pleasing to God. With it, we can do all things according to His loving will. This grace was first given to us in our baptism. In that Sacrament we were grafted into Christ, and by this grafting we were made partakers of the divine nature which He possesses, and of all the graces which belong to His Sacred Humanity, as far as our capacity to receive these supernatural things permits, just as the branch which is grafted into the tree partakes of all the qualities of the life of the tree.

But this original gift of grace was not sufficient. It requires increase and development, and the gift of grace is increased, and is able to operate more efficiently within us with every Communion we make, with every prayer or devout aspiration we offer to God, with every good and righteous deed we perform. Thus we have it in our own hands to grow in this heavenly life and power.

As with all other faculties and gifts, grace is developed by use. If we respond to the leading of the Holy Spirit, as He guides us through our conscience and judgment, doing those good things, and thinking those good and holy thoughts, which little by little but most surely in the end, will conform us to the character of Christ, what the apostle has declared will be true of us. "As many as are led by the Spirit of God they are the sons of God."

There can never be any question as to the divine leadership, for our Lord promises that "When He, the Spirit of truth, is come, He will guide you into all truth." The question is as to how we will respond to the Spirit's leading.



Teach me to do the thing that pleases Thee, for Thou art my God: Let Thy Holy Spirit lead me forth into the land of righteousness."

IV.

THE TWOFOLD CHRISTIAN OBLIGATION

What is the aim and purpose of this gift of grace? The collect makes it clear. It is to order "that we may cast away the works of darkness, and put upon us the armour of light." In this first liturgical prayer of the church's year, we are made to recognize the twofold obligation of the Christian. Without the grace of God none of these things can be accomplished, and unless they are accomplished, there is no possibility of that illumination and sanctification which God has prepared for His people.

The first necessity for casting away the works of darkness, is repentance for our sins. In every stage of the evangelical preaching, we find that the first word of exhortation is, "Repent." It was the burden of the message of St. John Baptist when he was preparing the way for our Lord. It was the first word of Christ's own preaching, as Matthew describes it; and on Pentecost when the people, moved to the depths by Peter's sermon, came asking, "Men and brethren, what shall we do?" the answer was, "Repent." As long as sin reigns in the heart there can be no gift of grace, and without repentance there is no riddance of sin. God's pardoning love can work only in the heart that is repentant. When the soul truly repents it is enabled to cast away the works of darkness. It is given strength to break off old habits of sin, and to say No to the temptation should it assail again, so that it will not be again caught in the toils of the devil.

But it is not enough to cast away the works of darkness. This is a negative action, and Christianity is a positive, not a merely negative religion. One may refrain from sin, but thereby give little of honour and glory to God. No man is regarded as a good and loyal citizen who never gets beyond the point of not breaking the law. We would not accept a man as a good friend if he did no more than refrain from wounding and offending us. The same principle holds in the

kingdom of God. Repeatedly in Holy Scripture is this set forth. The prophet Amos taught, "Hate the evil," but he did not stop with this, which was but the beginning. He added with great emphasis, "Love the good." St. Paul repeated this to the Christians of Rome in much stronger language when he wrote, "Abhor that which is evil, cleave to that which is good."

God is not satisfied with a merely negative attitude. He demands positive service, the achieving of something that in itself is good and righteous. The performance of good and holy deeds, the cherishing of high and Christlike thoughts—these and these alone can be the armour against the fiery darts of the enemy. What good and loving acts can I perform this day? What holy purposes can I bring to pass? What attitudes of adoration and devotion, of love to God and to man, can I make real and effective in my heart?



ST. NICHOLAS

December 6

(Courtesy of the Metropolitan Museum of Art)



ST. STEPHEN

December 26

(Courtesy of the Metropolitan Museum of Art)

One more thought is presented to us: must put on the armour of light. Armour is the equipment of the soldier, and our Christian profession is that of the soldier. We are sent to do battle for God and His righteousness, and to be "Christ's faithful soldiers and servants unto our life's end." The battle will be set in array against us, but the good soldier has no fear. God is on our side, "if God be for us, who can be against us?"

"God is our hope and strength, a present help in trouble. Therefore, will not fear though the earth be moved, and hills be carried into the midst of the sea."

V.

"THE ACCEPTED TIME"

When is this great work to be done? The Holy Spirit appoints for us the time and occasion of our warfare as well as the location. Our battle is to be fought "now," the time of this mortal life, in which the Son Jesus Christ came to visit us in great humility." This is our opportunity, and no other is afforded us. "Now is the accepted time; now is the day of salvation."

Every day, and every hour of the day, offers the soul occasion for the loving service of God, opportunities to fulfil the vocation to which He has appointed us, to cure by our labours, under the guidance of the Spirit, the fulfilling of the prayers continually offer—"Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven." If by our faithfulness we can in some measure bring to pass these things for which we pray, then will our life be wholly consecrated to God, then will we bring nearer the consummation of the kingdom, and the making of the world more like heaven, where saints and angels accomplish His will perfectly, where dwell joy and peace because in every heart love holds its undisputed sway.

It was in order to make all this possible for us that the eternal Son of God came down from heaven "to visit us in great humility," to take our nature of the Blessed Virgin Mary. He lived and loved and suffered, not only to give us an example of what our life should be, but that by His atoning work, through all His life and on

He might endow us with the actual
to live as He lived, to love as He
to will as He willed.

came in "great humility" to show us
to endure humiliation; which is the
way in which we can cultivate the es-
sential virtue of humility, and become like
Him, meek and lowly in heart; and so be-
come worthy to be exalted to the place
where He is, and where He is preparing a
place for us. We have to prepare ourselves
for that place, and our work of preparation
is as necessary and important as is His
work.

*O let me hear Thy loving-kindness be-
fore me in the morning, for in Thee is my
trust; show Thou me the way that I should
go in, for I lift up my soul unto Thee."*

VI.

"HIS GLORIOUS MAJESTY"

What end is all this great work? It is
in order that "when He shall come again in
His glorious Majesty to judge both the
living and the dead, we may rise to the life
eternal."

To contemplate His glorious Majesty. The
word "majesty" implies kingship. Even
though at first He came in great humility,
there was never a moment when He was not
King of kings and Lord of lords. When the
wise Men came seeking the new-born Sa-
vior, they enquired, "Where is He that is
King of the Jews?" To them it was
revealed that the little Child in the
manger had been born a King. Most earth-
ly monarchs are born heirs to kingship. He
had no heir. He was born a king. The Baby
in His Mother's arms, the Boy in the cer-
tificate-shop, the Man on the cross, was king
of all the universe. At every moment He was
clothed with Majesty, though during His
earthly life He hid it from the eyes of men.
The angels looked upon the God-Man,
and beheld Him clad in His heavenly na-
ture. No glory that belonged to His eternal
Fatherhead was ever at any moment lacking
to Him. In the Incarnation He did not strip
himself of His divine glory: He hid it from
mortal men. We know that God's essence and
His attributes are identical. As St. Augus-
tine says, "What God has, that He is." His



ST. JOHN

December 27

(Courtesy of the Metropolitan Museum of Art)

*"In the beginning was the Word . . . and we
beheld His glory."*

glory belonged to the essence of His Godhead. Our Lord Himself spoke to His Father of "the glory which I had with Thee before the world was;" and the apostle speaks of Christ as "being the brightness of His glory." It was not said that Christ *possessed* the brightness of the Divine glory, but that He *is* "the brightness of His glory." He could not strip Himself of that Glory without stripping Himself of His Godhead, for the Godhead is indivisible, and to lay aside one attribute would be to lay aside all.

Once during His earthly life that glory burst through the barriers of the flesh, and was manifested to chosen witnesses on the mount of Transfiguration. That transfiguring glory was not given to Him for that occasion. It was the unveiling of the indwelling glory of Deity, the same glory that is possessed by the Father and the Holy Spirit, the glory upon which saints and angels gaze as they contemplate the Beatific Vision.

He became incarnate in order that He might make us, who are members of His Body, to be sharers of the glory that indwelt His Body, though the eyes of men were holden that they could not see it.

"Set up Thyself, O God, above the heavens, and Thy glory above all the earth; that Thy beloved may be delivered; let Thy right hand save them, and hear Thou me."

VII.

"THE LIFE IMMORTAL"

The season of Advent speaks of the Second Coming of our Lord. He will come in order that, in the general Resurrection, "we may rise to the life immortal."

We are appointed to follow His steps. Our life here, like His earthly life, is compassed about with weakness and infirmity. It is full of suffering, and it must, like His life, come to its consummation in death. But death is not the end. His was a real death, but since He was God as well as Man, "it was not possible that He should be holden of it." He rose again from the dead. In our life after death, we are still to follow His steps. Because we are "made partakers of the divine nature," death can no more

hold us than it could hold Him. We are appointed once to die, but we are also appointed to rise from the dead.

Our prayer that we "may rise to the immortal" is not a prayer only that life reign again in these mortal bodies of us. All men are to rise, but some will not share the Risen Life of Christ, while others will rise to an eternity of hell, having mortal sin, of which they have not repented, deliberately cut themselves off from Him. If death finds them in this state of separation from Him, all hope is gone.

But there has never been in the mind of God any thought or expectation that death will be the fate of any soul. There are sayings of our Lord's concerning what we are preparing in the world to come. He said to His disciples, "I go to prepare a place for you, that where I am there ye may be also." But in the account of the last Judgment, He speaks of the wicked being cast into everlasting fire, prepared, not for man, but for the devil and his angels." There is no suggestion anywhere in the Scriptures that hell is prepared for men, but those who deliberately preferred the side of the devil to that of God, must have their part with the devil, whose companionship they have thus preferred. But this fate is of their own making, it is never ordained by the merciful God. The only provision He has made for the souls of men, is that of an immortal life of joy with Himself, amid the glorious mysteries of the loving Godhead.

When will He come? We often speak of His coming as though it were some far event to be realized in some remote era of time. But it may be very nigh, even at our doors; perhaps tonight, or on the morrow. Is my lamp trimmed and burning, joyful awaiting the Lord's coming? Am I among those blessed servants whom, when the Lord comes, He shall find watching?

"Surely, I come quickly. Amen. Ever come, Lord Jesus."



The Calendar of Christ

BY CARROLL E. SIMCOX

Advent II

THE COLLECT

BLESSED Lord, who has caused all holy Scriptures to be written for our learning . . . "If you choose each the collect on this Sunday, and it is one of the best collects for such use that I have, be sure to stress the verb *caused*. It contains the key to understanding the inspiration of the Bible. Of this more in a moment. *Grant that we may in such wise hear and read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever possess fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.*" People need to be taught not only *how* to read the Bible but *why* to read the Bible. And here is suggested the right reason: our "blessed hope of everlasting life is rooted and grounded in the Bible, and we all in the character of the God of the Bible, not in the occult "science" that promises the immortality of the soul." The Bible is the record of God revealing Himself to us not only in divine word but divine deed. The God whom we meet in the Bible is of such character that He could not condescend to "suffer His Holy One to see corruption" or leave our souls in Hades. I am forgetting here the Resurrection of Christ, with its own unique pledge and promise—that they who are His own shall also be raised in Him; but "the God who raised up Jesus from the dead" is, after all, the God of Abraham, Isaac, and Jacob—of the Bible as a whole.

THE EPISTLE

Romans 15:4-13.

The passage was obviously chosen because of the opening verse, and if you are preaching a sermon on the Bible you should draw attention upon that. What has been said above as to the purpose of the Scrip-

tures applies here. Goodspeed translates: "For everything that was written in earlier times was written for our instruction, so that by being steadfast and through the encouragement the Scriptures give, we might hold our hope fast."

What follows is commentary. St. Paul illustrates the point with several Old Testament prophecies of the universal mission of Zion as these are fulfilled in the catholic Christ. As corroborative evidence his examples are first-rate, and here is one of the opportunities we get to drive home the preparatory nature and message of the old Testament.

A sermon on the Bible should follow roughly the following order:

1. The nature of the inspiration of the Bible: God "caused them to be written"—He didn't write them Himself; and the men who did the actual writing were as human as we are, with all that implies. "For our instruction:" instruction, that is, about God and His ways and His dealings with men.

2. *Why* read the Bible? for instruction in the lore of God.

3. *How* to read the Bible: Here you may wish to deal with such aids to intelligent Bible reading as modern translations, commentaries, and the lectionary as selective guide. *Apropos* of commentaries: if people are willing to purchase helps to the study of the Bible, encourage them to consult with their clergy before they buy! Otherwise they might pick up some appalling stuff from door-to-door heretic peddlers, on the ground that "it's about the Bible and explains everything."

4. If you really mean business in this sermon you must be willing to consider seriously offering your people an adult Bible class. We complain that our people know nothing about the Bible. Do we give them a reasonable chance to learn?

THE GOSPEL

St. Luke 21:25-33.

If you lack the fortitude to tackle such apocalyptic passages as this in the pulpit I will be the last to cast a stone. But there are some real possibilities here. This Gospel says something that sorely needs to be said to the modern Church, and that is that the coming of the Kingdom of God is not to be the fruit and crown of "progress" humanly conceived and humanly executed. The "end" of this order—in both the temporal and the teleological senses of the term "end"—will be a *divine catastrophe*: *divine*, in that the Son of man will come "with power and great glory;" and *catastrophic* (*katastrophe* = "an overturning," "a sudden end"). This is plainly our Lord's teaching concerning the "end" of human history.

On two counts, first, that of its being the work of God and not of man, and second, that of its being catastrophic rather than evolutionary, this Christian doctrine of the End of this Age is incongruous with the modern view of progress. But the man in the pews needs to be reminded that the doctrine of Progress with which he has grown up (he couldn't miss it altogether, living in 20th-century America) is under heavy fire today from all intelligent thinkers, Christian and non-Christian alike. And he needs to be told that Jesus Christ speaks with more authority on the subject than Rousseau, Spencer, Dewey—or even blessed Ralph Waldo Emerson.

The points to stress are:

(1) We must not rely upon human power and intelligence and even good-will to bring in the Kingdom. That is God's work, not man's.

(2) God's Kingdom manifests itself with peculiar power and force in those times when "the sea and the waves are roaring"—in times of dire trouble. This is true in our personal lives. (Psalm 119:67: "Before I was troubled, I went wrong.") It is likewise true, as a fact of history, in the life of nations and civilizations. But the power of God-in-action, the power of the Kingdom, is visible, and available, only to those whose inward vision is so illuminated by faith that they can read "the signs of the

times." Only the Christian can have a philosophy of history that will fit all the and phenomena of history.

In this connection the preacher had better present the case for a healthy Christian scepticism about all human schemes "bringing in the kingdom".

(3) The End of human history, or individual life and of the life of the human race, is in God's hands, not our own. Thank God for that. Thank Him that we are masters of our fates and captains of souls! For if we were, Hell would be only conceivable destination.

Advent III

THE COLLECT

THERE is an awe-ful (*sic*) sermon this collect to the clergy themselves is here declared that the job of minister and steward of the Mystery nothing other, and nothing less, than to prepare people to meet their God. It is enough that the priest cannot prepare those who refuse to be prepared; nevertheless he is answerable to God for the failure of his soul of his flock to be ready when his cometh. God alone will know whether the fault is the priest's or the individual's; if the priest has "contributed to the delinquency" of that soul in any way, by things done or things undone, let him realize the greatness of the fault, and the horrible punishment that will ensue." A priest must conceive of his office in terms of this solemn and truly terrifying responsibility.

But the people also must thus conceive of his office. It is not only legitimate but absolutely necessary that the priest "manifest his office" (not himself) in his teaching and preaching. He can do his work as a priest only to the extent that his people accept and use him as a priest.

Incidentally: if this aspect of a priest's work, his calling to prepare people for eternal life with God, is boldly and clearly taught to young men of ability and devotion are going to be drawn toward the Ministry. The quality that keeps so many potentially great people away from the priesthood is the general notion that the sacred Ministry is a

trifling business. Show them that hard and heroic and the right men consider it rightly.

THE EPISTLE

1 Corinthians 4:1-5.

The sermon is on the Ministry, Paul's strong statement reinforces the point above that Christian people are to revere the priestly office very highly and deal with a true understanding of its use. Without his people's reverent respect for his office, and their intelligent confidence in it, the priest's hands are tied.

The statement that follows, in which Paul asserts his independence of man's judgment, primarily applies to the minister as rather than to the Christian as an individual. The true priest is not a man, and he must not be judged on the basis of his personal popularity. Beware of making this an excuse for sheer unkindness and cussedness. A priest should be lovable above all men. But he is not to seek the love or esteem of men for his sake: he cannot have popularity at any

THE GOSPEL

Matthew 11:2-10.

There are several sermons here. The two obvious ones are these:

(1) An interpretation of John Baptist's character as a man and his expectations as a prophet. John is an austere moralist of the old stamp. But Christianity is more than morality: hence John's failure to understand Jesus. The genius of Christianity is not primarily prophetic or moralistic, and to make religion a matter of right conduct at heart and center rather than of faith and devotion is to stop short of entering the Kingdom at its very portals: as John did. This idea may be developed homiletically in the form of a comparison of priestly religion and prophetic religion. But be sure not to disparage prophecy: our Lord is prophet and Priest and King, and He told that all His people were prophets, as kings and priests unto God. And be sure you do not equate priestly religion with

sacerdotalism in the narrower sense of the word. The essence of priestly religion is *offering*. The Christian's first concern is with offering himself to God. It is after God has accepted that offering and the Christian has been sent forth from the altar of sacrifice as truly God's man that he is to "prophesy." True prophesying and true Christian morality are the fruits of our priestly self-oblation. In brief: our first business is to be sharers in the Priesthood of Christ. The prophetic and ethical graces follow from that.

(2) Christ as Judge. John was disappointed in Jesus because he had expected the Messiah to judge the earth at His Coming, and he assumed that the Judge would pronounce sentence of doom upon this "generation of vipers." Jesus' reply is to call attention to the actual nature of His "judgment:" the blind see, the dead are raised, etc. He is indeed the Judge, but "the Judge who comes in mercy." Christ judges only that He may heal and save. He condemns sin in us only because sin separates us from God. It must be removed before Christ can re-make us, and His judgment of condemnation has that ultimate end in view.



PRIESTLY OFFERING

Advent IV

THE EPISTLE

Philippians 4:4-7.

I like Knox's comment ⁽¹⁾ very much: "The Church has borrowed this phrase ('Rejoice in the Lord, etc.') to cut across her chastened mood of Advent. As *Laetare* interrupts us when we are all telling one another that the world is a vale of tears, so *Gaudete* interrupts us when we are all telling one another that the world is dust and ashes, the ante-room of eternity. Joy is woven into the pattern as well as sorrow; to rejoice is more than a grudging permission; it is, at times, a sort of Christian duty . . . Violet (*Laetare* protests) is only rose-colour seen from a different angle."

Paul's exhortation to joy comes from a dungeon: a fact which supplies the obvious element of realism. Lowther-Clarke points out ⁽²⁾ an important distinction between two ways of reading "Rejoice in the Lord:" one may say "*rejoice in the Lord*," which is not what Paul meant, and "*rejoice—in the Lord*," which is. Paul could say this, whether in adversity or prosperity, because "Christ was the sphere in which he moved." This of course is the secret and formula of all Christian joy. It is always good form homiletically to preach the difference between Christian joy and ordinary happiness. The former is grounded in union with Christ, the latter in favorable circumstances—external, glandular, digestive, etc. What better time than the end of Advent to examine the foundations of joy in Christ?

The Lord is at hand: 'Ho Kyrios' eggys. I know that every translator, from his Majesty's commission of 1611 to Goodspeed, translates *eggys* in terms of the *time* of Christ's coming rather than the actual presence of Christ here and now. Far be it from me to pronounce them wrong: but the text itself, and the context as well, can be taken either way. Jerome, incidentally, turns it into *Dominus prope est*, and *prope* may mean nearness either in space or in time. In fact, if Paul had meant to say exclusively that Christ is coming soon, if he had

wished to make only the temporal point, would probably have used the verb, *eggeth*, rather than the adjective.

It is not the preacher's duty to solve exegetical riddles. But I suggest as an interpretation, suitable for the pulpit, that Paul is using here a deliberate *double entendre*. He is saying *both* that Christ is coming, *and* that Christ is even now here: *eggeth near*, so near that He is "nearer than hand and feet." After all: if He is not *here* now, how can we rejoice *in* Him now? The *ousia* is at once a coming event and a present fact. The whole Christian life affirms the truth of this. It is because of what happened at Christmas: *Immanuel*—God-with-us, that Christ is with us now, at this moment, even as he was with Paul.

THE GOSPEL

St. John 1:19-28.

The only fruitful use of this passage by the preacher is that of a character study of John Baptist. If this has been done on Advent III, when the Gospel provides a somewhat better foundation, it will of course be superfluous here, unless the preacher chooses to isolate for special treatment the admirable humility of John. My own feeling is that the Epistle for the day is too long to pass up.

Christmas

THE FIRST EPISTLE

Hebrews 1:1-12

I doubt that many of us will ever come to ground the sermon at the Christmas Eve (if sermon there must be) in this passage, or for that matter in the Gospel that accompanies it. For that reason we shall not dwell with it here in detail. It is magnificent and appropriate, as is the Gospel, but that is the point in an homiletical commentary.

Perhaps the best use of the passage for a Christmas sermon would be as an assertion of the eternal majesty and Godhead of the Babe of Bethlehem. Direct quotation or paraphrase, without detailed exposition, would make the point.

THE FIRST GOSPEL

St. John 1:1-14.

Here again: if your sermon is to be a "full-scale" presentation of the Incarnation,

⁽¹⁾ Ronald Knox, *The Epistles and Gospels for Sundays and Holydays*, p. 18.

⁽²⁾ W. K. Lowther-Clarke, *Teaching Sermons*, p. 8.



ST. KATHERINE

SANTA BARBARA

passage is exactly what you want; otherwise not. Might it not be better to depreaching the doctrine of the God-Man the Sundays after Christmas?

But here is one sermon possibility for the Christmas service: the juxtaposition of the words of the Gospel, "He came unto his own, and his own received him not," with the words of the Epistle about His holding all things by the word of his power." The Babe in the manger is very God of very God. If the Christmas sermon

does nothing more than fix the imagination of the faithful upon this stark, simple fact of facts, it has done its work.

THE SECOND GOSPEL

St. Luke 2:1-14.

St. Luke's account of the Nativity is in a sense beyond homiletical use. I mean that a sermon that would expound it or moralize from it would be an anti-climax of the saddest sort. And how can any mortal man decorate it? Better let the story tell itself, without any "help" from the pulpit.

Butter and Honey

A CHRISTMAS SERMON BY ACHARD OF ST. VICTOR

Translated by W. Freeman Whitman

ON the Birthday of Emmanuel it is fitting that we be refreshed with the food of Him Whose food is *butter and honey*. The world has its abundance of material butter and honey but not of the spiritual realities symbolized by them. In fact the world possesses in great abundance their opposites—the barrenness which is the opposite of the richness of the butter, and the bitterness which is the opposite of the sweetness of the honey. Few indeed are the men who have an abundance of these spiritual possessions, because few are the souls who eat of Emmanuel's food, food which ever increases as one feasts upon it, and ever decreases as one fasts from it.

"Emmanuel" means "God with us," God in our nature. For He is God and Man, having unity with God the Father, with whom He is one in nature. But He also has unity with the Virgin Mother and with all men, for He is also one in nature with them. For He is of one substance with His Father and also of one substance with His Mother.

But perhaps you will ask, "Why is it the Son Who is called 'God with us' rather than the Father or the Holy Spirit?" For wherever the Son is, there is the Father and there is the Holy Spirit, for They are inseparable. Wherever the Son is, through the infusion of grace and the bestowal of gifts, there is the Father and there is the Holy Spirit, in the same infusion of grace and bestowal of gifts. Yet the Son in a unique manner is in our nature which He has personally united to Himself so that the nature assumed and He who assumes it are one Person. For neither the Father nor the Holy Spirit was incarnate, though the Trinity brought about the Incarnation. The Father united flesh not to Himself but to the Son. So the Holy Spirit united that same flesh, not to Himself, but to the Word.

The Son alone went forth not only unto us but into us. Just as it is not the property

of the Father to go forth from anyone, is not His property to go forth into any. The Holy Spirit came forth unto us. He appeared in the form of a dove, or in tongues of fire, yet He did not go into so as to share our nature and become it.

But the Son went forth into us, so that that very going-forth He might appear our going-forth. For He came into our nature that He might lead us to His home. Who so fitted as He for these things? For as we read the things said of Him in Holy Scripture we see that to accomplish the things He did neither the Father nor the Holy Spirit was so fitted. In order to enlighten our ignorance and destroy our error Who so fitted as He Who is the *light of the world, the brightness of glory, and the splendor of the everlasting light*? Ignorance exists where truth is not known, error when what is false is asserted. Who so fitted to lead adopted sons to their inheritance, as the Son who in inheritance it is, without whose consent strangers could not rightly be brought even by the Father or by the Holy Spirit. So that all uncertainty might be taken away and all doubt driven out, the Son came to His brethren that He might make us sharers of His inheritance, and so *heirs of the Father and joint-heirs with Him*.

To reform and restore the image of God Who so fitted as He Who is the *image of the invisible God*? The image of God in man was two-fold—by nature and by grace. The natural image consisted in the power or possibility of knowing God and loving Him and rejoicing in Him. After sin and because of sin this image was corrupted and defaced but not entirely destroyed. As it is written, *"Man walketh in a vain shadow"*. For no matter how man may change from place to place or from estate to estate, never is the image given by creation totally destroyed because it is natural and substantial.

¹ The Latin of Ps. 39:5 reads "in imagine pertransit."

ences cannot be destroyed. The image consists in actually knowing, loving and rejoicing in God. This was almost destroyed by sin. Therefore it is written that he who fell among thieves was stripped and killed—stripped of the image by grace, created in the image by nature, deprived of virtues, and weakened in natural gifts. So in order to reform the deformed and restore the first image, there came the image of God in man who was Himself an image.

Man was deaf and dumb, deaf to any knowledge of the truth, dumb for any confession of the truth. So it was most fitting that there came the Word of God to open the ears of the deaf to know the truth and to break the mouth of the dumb to confess the truth. *For with the heart man believeth righteousness and with the mouth confession is made unto salvation.* Indeed all our ills may be referred to these two things, weakness and ignorance, as the poet says: *My strength hath failed me, the light of mine eyes is gone from me.* That he does not say first "The light of mine eyes is gone" and then "My strength hath failed," but that my strength hath failed and the light of mine eyes is gone from me. This is because the reason does not sin, but the will. All deserving whether of good or ill resides in the power of the will. If sometimes it is said that the reason sins, it must be understood in this sense, that man sins knowingly. Now for curing our weakness and enlightening our ignorance, Who is created as He Who is *the power of God and the wisdom of God?* Power to cure weakness and wisdom to enlighten ignorance.

For all these things, *unto us a child is born, unto us a son is given.* Because a Child is born unto us, a Son is given unto us. We receive, through the Child, to the Son; through the Humanity to the Divinity; through the faith of the Incarnation to the Son of God; through the richness of the Father to the sweetness of the honey; through righteousness to blessedness; through merit to reward; through our journeyings to our home. A Child is born to us, a Son is given to us who fulfills in all the ministry of His givenness, by humbly ministering to us, giving sight to the

blind, cleansing the lepers, raising the dead, curing all our sicknesses. For thirty pieces of silver was He sold, for us who were *sold under sin.* He was sold, not under sin, but for sin, not His but ours. And He bore death for us. What more could He do than He has done, He, *the servant that is bought for money?* And still in the world to come will He minister to us, *when He shall have put down all rule and all authority and power, when He shall have delivered up the kingdom to God, even the Father.* In this world angels minister to us, but in the world to come their ministry to us will no longer be necessary, when *He shall show plainly of the Father,* being all in all.

According to this two-fold nature of Emmanuel, His food is of two kinds, butter and honey. Butter has more of richness, less of sweetness, honey more of sweetness, less of richness. By butter we may understand the testimony of a good conscience, by honey the taste of inner sweetness and the foretaste of the vision of God. By this two-fold food we are refreshed with Christ and in Christ and He in us and in Himself. We ought first to be refreshed with the richness of the butter before we are fit to be filled with the sweetness of the honey. For if a man cannot take joy in the testimony of his own conscience, how will he rejoice in God? . . . With the richness of the butter, that is, with the testimony of a good conscience Emmanuel was fed, for He was conscious of no evil in Himself, but of entire goodness, having all innocence and the perfection of all virtues. For He did nothing that He ought not, and all that He ought, He did, loving God and neighbor perfectly. In all these things He had abundant merit, not for Himself but for us, on whom He has bestowed His merits; so that if any one of us lacks, there are in Him merits enough to wipe out all evil deservings and confer merits sufficient for the salvation of children and those who have no time for good works, and to make up the merits which those who do have such time still lack. For no matter how great might be the righteousness of any man it could never be enough to deserve the glory of the world to come without the merits of Christ. By sharing in these merits we put

on original righteousness, which is so great that it is sufficient for the salvation of children who have no actual righteousness of their own.

So it is that no man, however holy, no angel, was fitted to redeem the human race. For hundreds of thousands of men or of angels could not have merits enough to take away wrath or bestow eternal life. As it is written that neither *in earth neither under the earth* was one found able to *open the book and loose the seals thereof*, save the *Lion of the tribe of Juda*. May He through

the merits of His flesh lead us to the fruition of His Godhead. Amen.

Achard of St. Victor, the author of this Christmas was one of the most famous preachers of the 12th century. He was abbot of St. Victor and later Bishop of Avranches. His best known work, a sermon (really an ascetical treatise) on the text "Jesus was led by the Spirit into the wilderness," is the most medieval of his writings. Of this Christmas sermon there are more than four manuscripts in the Bibliothèque Nationale. Doubtless there are other copies elsewhere, but this is the only one that has been made from the Paris manuscripts. Probably he was, in many ways, surpassed by others of the school of Victor—Hugh, Richard, Adam—his writings have been translated. So far as I know none of them has ever been printed.

I have taken the liberty of omitting a paragraph on the perfection of our Lord's human knowledge. Achard engaged rather acrimonious debate with Walter of Montagne on this subject and insisted on dragging the matter into almost all of his sermons. It seemed unusually out of place in this Christmas sermon.

Meditation on the Incarnation of Our Lord

BY CONSTANCE GARRETT

I

Jesus
From the beginning the Word,
Very God of very God,
Bless us.*

II

Jesus
Making all things that were made,
Without whom comes no good thing;
Bless us.

III

Jesus
In whom is eternal life,
The Life that shineth as Light,
Bless us.

IV

Jesus
The Light shining in darkness,
Not absorbed or understood.
Bless us.

V

Jesus
Freely offering Thyself,
Out of love Thyself giving,
Bless us.

VI

Jesus
In whom God offers Himself,
Making Himself atonement,
Bless us.

VII

Jesus
The eternal Word made Flesh,
Born into the world a Babe,
Bless us.

VIII

Jesus
Born of God, not of the blood,
Nor the will of flesh, or man,
Bless us.

IX

Jesus
Being in the form of God,
Taking the form of a servant,
Bless us.

X

Jesus
Eternal Wisdom and Love,
As Man shown now unto man,
Bless us.

XI

Jesus
Manifesting God's glory
Full of grace and full of truth,
Bless us.

XII

Jesus
Incarnate God, reveal'd Love,
The Way, the Truth, and the Life,
Bless us.

* Some may wish to vary this by changing each fourth line to *We worship Thee*, or *We adore Thee*.

St. Andrew's

SCHOOL has settled down very happily to the year's work. The boys are working hard at their studies and the general tone of life on the campus is excellent. The almost unbroken sequence of clear, bright days and the fall color which is now reaching its height make the Mountain a beautiful place. But there is a price for this. In this case, it is a drought which has held back the grass on the new athletic field and produced a water shortage at the school.

Through a special gift we have been able to purchase a motion picture projector. It is possible for us to have a 16-millimeter talking film every Saturday evening. We alternate between a feature picture and educational shorts on successive Saturdays. This keeps the boys happily occupied during what was formerly the most difficult period of the week, a free evening when they are not allowed to leave the campus. We are also planning to use the machine for visual education in connection with various classes, and the Science Club shows a film at its bi-weekly meetings.

The first dance of the year was held on October 4th—the Prefects' Dance. It opened with a movie which the boys and their friends attended. The Common Room was decorated as a village inn, with a stone well in one corner in which was hung the corn bowl. A large number of girls from Mary's School and elsewhere were present. It was one of our best parties.

We are concentrating this year on improving our School Chapel Services, which take place each morning just before classes begin. Our aim has been two-fold; to have greater variety and to familiarize the boys with as many Prayer Book services as possible. Thus on Mondays we have Morning Prayer; on Tuesdays there is the Prior's Mass; on Wednesdays is a Mass with hymns, and on a Feast occurs on some other day of the week, in which case the Mass is transferred to that day; on Thursdays we have Morning Prayer again; on Fridays the Prayer Book Litany is sung; and on Saturdays we have an Office of Instruction.

There are, of course, the early Masses every day at 6:30. Most of the priests on the campus celebrate daily. Hence there are four or five Masses each morning. The boys serve at these. This means that the acolytes get to at least one daily Mass each week in addition to the School Services.

The Sunday schedule remains unchanged. We have the Low Masses at 7:30. At the St. Andrew's Altar there is usually a Corporate Communion for the Church boys, either of the whole School or for one of the Forms. The boys who are to receive on Sunday are prepared the night before, making their Confessions.

At ten o'clock comes the Sung Mass and sermon, which the whole School attends. On important Sundays this is a Solemn High Mass. The *Missa de Angelis* is used. This year we have a leading choir which has special rehearsals, but its members sit in their usual places in the nave during the services. They have greatly raised the quality of the singing without having the deadening effect on congregational singing which a vested choir so often has.

Sunday evening there is Benediction at 7:30. This service in the darkened Chapel, with only the candles burning around the Blessed Sacrament on the Altar, has a solemnity and beauty all its own. It brings our Sunday worship to a reverent close.

Over sixty of our boys are already members of the Church. Several others have expressed their desire to be prepared for Baptism or Confirmation. The catechumens' class is now being formed. They will be baptized probably on St. Andrew's Day. After Christmas instructions for Confirmation will be started in preparation for the Bishop's visit in May.

Contributors to this issue

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NOTES

Father Hughson preached at St. Paul's Church, Doylestown, Pennsylvania, on Sunday, October 12th, and gave a day's retreat in the same parish on November 11th. He is scheduled for a day's retreat at the Church of St. Mary the Virgin, New York City, on December 13th, and is to preach there on Sunday, the 14th, being the Sunday in the patronal feast of the parish, the Conception of the Blessed Virgin. He is to give a mission, God willing, at the Church of St. James the Less, Scarsdale, New York, during the week of December 15th. This mission will conclude an interesting campaign of spiritual work undertaken by "The Men of St. James", through the previous weeks. He was in conference at Trinity Mission House, in New York City, on October 30th with the committee of priests sponsoring the St. Francis de Sales House of Prayer, Doylestown, and visited the House of Prayer during the week of November 11th.

Through a "boner" in our November issue, the article "Simon the Leper," actually written by one of the members of the Order stationed at Bolahun, was credited to Fr. Raymond A. Gill. We ask his pardon, and the author's.

We ask your prayers:

For the concluding days of Fr. Harrison's mission at Shelton, Conn., Nov. 30—Dec. 7.

For Fr. Superior's quiet day for the Woman's Auxiliary at Trinity Cathedral, Newark, N. J., Dec. 3.

For Fr. Adams' retreat for students from Princeton University at Holy Cross, Dec. 5—7.

For Br. Sydney and Fr. Milligan in their journey to Bolahun, Liberia.

For Fr. Tiedemann's work in preparing the new Western House for occupancy.

For the observance of Christmas at all our Houses and by all who in any way belong to the Holy Cross Family.

For the retreat for Seminarists Associate at Holy Cross Dec. 28—30.

About Africa

TWO new members are to be added, God willing, to our African staff. Reverend Ralph Turner Milligan, who has for many years been a member of the Society of the Oblates of Mount Carmel, is a replacement for Father Gill, who has returned to this country in June. Br. Sydney, O.H.C., will step into the shoes of Father Packard, who is due to begin his furlough this winter.

It is the first time that either Br. Sydney or Father Milligan has gone to Africa or, for that matter, left this continent. They are preparing for their long journey with enthusiasm and expect to sail together some time in December. Please pray that God will bring them safely to Bolahun and that He will bless them abundantly in their work for souls.

An interesting feature of Father Milligan's adventure for Christ is the general warm-hearted co-operation of his prelate superior, the Reverend J. Warren Hens, Rector of St. John's Church, Bridgeport, Connecticut. He and his people are making their assistance a sort of parish project and regard their curate as being definitely a parish representative in this work for the extension of Christ's Kingdom.

St. Bede Lectures

The 1948 series will be given at the Hall of St. Thomas' Church, New York City, at 8:30 P. M. Admission 50 cents.

I. January 5th, 12th, 19th, 1948:—

The Religious Life, by Fr. St. Bede C. Hughson, O.H.C.

II. January 26th, February 2nd, 1948:—

The Christian in the World, by Hon. Frances Perkins, member of S. Civil Service Commission

III. February 16th, 23rd, March 2nd, 1948:—

By the Rev'd P. M. Dawley, Ph.D., Professor of Ecclesiastical History, General Theological Seminary, New York (Subjects to be announced)



(Courtesy of the Metropolitan Museum of Art)

An Ordo of Worship and Intercession

December, 1947 - January, 1948

- 16 Tuesday V Mass of Advent iii col 2) Advent i 3) of St Mary—*Intention for our Country.*
- 17 Ember Wednesday V col 2) Advent i 3) of St Mary—*For those to be ordained.*
- 18 Thursday V Mass as on December 16—*For Mount Calvary, Santa Barbara*
- 19 Ember Friday V col 2) Advent i 3) of St Mary—*For all candidates for Holy Orders.*
- 20 Ember Saturday V Mass a) of Ember Day col 2) Vigil of St Thomas 3) Advent i LG Vig
b) of the Vigil col 2) Ember Day (O God who seest . . .) 3) Advent i LG Ember Day—*For
Church's Seminaries.*
- 21 4th Sunday in Advent Semidouble V col 2) Advent i 3) of St Mary cr pref of Trinity—*For
conversion of sinners.*
- 22 St Thomas Ap Double II Cl R gl col 2) Advent i cr pref. of Apostles—*For those in perplexity
and doubt.*
- 23 Tuesday V Mass of Advent iv col 2) Advent i 3) of St Mary—*For the peace of the world.*
- 24 Christmas Eve V col 2) Advent i Gradual without Alleluia—*For the homeless and starving.*
- 25 Christmas Day Double I Cl W At all Masses gl cr pref. of Nativity till Epiphany unless other
directed at 3d Mass LG of Epiphany—*Thanksgiving for the Incarnation of God.*
- 26 St Stephen Deacon Protomartyr Double II Cl R gl col 2) Christmas cr—*For courageous witness
by all Christians.*
- 27 St John Ap Ev Double II Cl W gl col 2) Christmas cr—*For S.S.J.E.*
- 28 Holy Innocents Double II Cl R gl col 2) Christmas Gradual with Alleluia cr—*For children in
stitutions.*
- 29 St Thomas Becket BM Double R gl col 2) Christmas cr—*For a right relation of Church and State.*
- 30 Within the Octave Mass of 1st Sunday after Christmas gl col 2) Nativity cr—*For our kings
and benefactors.*
- 31 St Silvester BC Double W gl col 2) Christmas cr—*For the Church's bishops*
- January 1 Circumcision Double II Cl gl col 2) Christmas cr—*For the Community of the Holy Name*
- 2 Octave of St Stephen Simple R gl col 2) of St Mary 3) for the Church or Bishop—*For all
concesses.*
- 3 Octave of St John Simple W gl col 2) of St Mary 3) for the Church or Bishop pref of Apostles
For the National Guild of Churchmen.
- 4 2nd Sunday after Christmas Semidouble W gl col 2) Holy Name 3) Holy Innocents cr—*For
Church's rural work.*
- 5 Vigil of the Epiphany Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*For
reunion.*
- 6 Epiphany Double I Cl W gl cr prop pref through the Octave—*For the Church's missions.*
- 7 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*For
Holy Cross Liberian Mission.*
- 8 Within the Octave Semidouble W Mass as on January 7—*For Epiphany Mission, Sherwood.*
- 9 Within the Octave Semidouble W Mass as on January 7—*For native evangelists and priests.*
- 10 Within the Octave Semidouble W Mass as on January 7—*For mission doctors and nurses.*
- 11 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—*For parents, guardians, and
teachers.*
- 12 Within the Octave Semidouble W Mass as on January 7—*For missionary Religious.*
- 13 Octave of the Epiphany Greater Double gl cr—*For those preparing to be baptized.*
- 14 St Hilary BCD Double W gl cr—*For all Church publications.*
- 15 St Paul the First Hermit C Double W gl—*For our Associates and Companions.*
- 16 Friday G Mass of Epiphany i col 2) of St Mary 3) for the faithful departed 4) for the Church
Bishop—For the Faithful Departed.